

BLUE GRASS BLADE.

A. T. Parker
High and Ashland East Side
Sept 26

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY. ONE DOLLAR A YEAR IN ADVANCE.

VOLUME XIV. NUMBER 35

LEXINGTON, KENTUCKY SUNDAY, NOV. 19, 1905

ONE DOLLAR A YEAR IN ADVANCE



Charles Moore
Editor



TERMS OF THE BLADE.
I issue for one year \$1.00.
In clubs of five NEW subscribers,
50 cents each, \$2.50 for five.

Terms.—\$1.00 per year, in advance;
foreign subscription, \$1.50.
Five new subscribers sent one year
for \$2.50.

Make all Money Orders, Drafts and
Express Orders payable to the Blue
Grass Blade, Lexington, Ky.
When you change your address ad-
vise this office, giving your old as
well as the new address.
When you send your subscription say
whether you are a new or old sub-
scriber.

Office of publication—100 ... Street St.,
Lexington, Kentucky.

Entered at the post office at Lexing-
ton, Ky as Second Class Mail Mat-
ter

Address all communications to BLUE
GRASS BLADE, P. O. BOX, 393
Lexington, Kentucky.

Fayette Telephone, 619.
Cumberland Telephone, 307.

If your subscription is due we wish
you would please remit and save us
the postage of notifying you.

Josephine K. Henry's pamphlet,
"Woman and the Bible" is meeting
with warm commendation. It is now
circulating in all sections of the Uni-
ted States, and orders for it have been
received from England, Scotland, Ger-
many and Sweden. As the edition is
being rapidly exhausted persons de-
siring copies of this pamphlet should
apply to JOSEPHINE K. HENRY, Ver-
sailles, Ky., and they will be sent as
long as the edition lasts.

Josephine K. Henry is writing a
pamphlet on "Marriage and Divorce"
and will soon be ready for press. It
will be an up-to-date treatise of this
vital question that is claiming so much
attention from Church, State, and the
press. The size of the edition will de-
pend on the demand for this pamphlet
persons wishing one or more copies
will please drop a postal to JOSE-
PHINE K. HENRY, Versailles, Ken-
tucky.

The price of this pamphlet will be
announced later in the Blade.

Moline, Kansas—Dear Old Friend:
—It is with sadness in the Blade of
October 22nd. I can hardly read or
write for the tears fill my old eyes.
I hope you are better, and that you
will get well again. It seems as though
we can't spare you from our great
cause. Give Dr. Wilson and Mr.
Hughes my kind wishes and special
regards to Mrs. Moore. I sympathize
with her. Hoping for the best, I re-
main your friend.—ELLA P. HUNT.

We are compelled to issue the Blade
again this issue as a half sheet. We
regret this, but it is the fault of our
subscribers, not ours. We ask that
they pay up and send us a few new
subscribers on the club rates. Don't
be afraid that the Blade is going to
discontinue and you will lose your
money.

HAS NOT GONE BACK TO CHURCH

REPORT THAT EDITOR MOORE
HAD REPUDIATED INFIDELITY
UNFOUNDED.

Announcement Made in a Local
Church Provokes A Denial—Mis-
take May Have Grown Out of Card
In Which Forgiveness of Any
Whom He May Have WRONGED
Is Asked.

In his discourse at the Broadway
Christian Church yesterday morning
Mr. Small, the evangelist, stated that
he understood Mr. C. C. Moore, editor
of the Blue Grass Blade and noted as
an infidel, had professed faith in the
church, and asked the Lord to forgive
him for his error and his unbelief.
Mr. Moore was years ago a minister
of the Christian Church. For some
weeks he has been seriously ill of
heart trouble at "Quakeracre," his
home on the Huffman Mill pike. He
was much better yesterday, but was
not able to come to the telephone
when called by a Herald reporter. Mrs.
Moore stated that the report that Mr.
Moore had repudiated infidelity and
embraced the church was wholly un-
founded, and asked that a correction
be published.—Lexington Herald.

Comment—Surely there is nothing
in the above letter which should lead
Evangelist Small to state that Mr.
Moore has "professed faith in the
church, and asked the Lord to forgive
him for his error and his unbelief." Small
does not say that he "knows" this to
be true, but that he "under-
stood" it to be true. It is very evident
that his intention was to set a hearsay
rumor afloat, knowing that it would
be taken up, and accepted as a fact,
and shows what a small man Small is.
For twenty years, Mr. Moore has
been challenging preachers tall and
small, to debate with him, either oral-
ly, or in print, offering the columns of
his paper to them, and none of them
would dare meet him, and all treated
him with contempt, personally and in-
tellectually. In the days of his health
and intellectual vigor, they dared not
thus meet him. Now, that mind and
body are weakened by disease, and
probably death, impending, preachers
and praying people would take advan-
tage of his feeble condition to start
lies about him. This goes to prove
what I have said in another column.
It is never safe to let preachers on
their emissaries in the sick room of a
Freethinker. If the Freethinker be
a man of prominence, 99 out of a hun-
dred will go away and lie about him
and misrepresent him. None of them
care for Mr. Moore's soul. All they
want is the chance to make his name
forever infamous, as they have tried
to do with Paine's. They have told
ten million lies about Thomas Paine,
passing them on from generation to
generation. Keep the varments out.

Mr. Moore, in the past, has often
been very vindictive in speaking of
the clergy, and has not been free of
indulging in unnecessary personal
abuse. But he has to his credit, that
he did not wait until they were dying
or dead to take advantage of them.
Now that he is seriously sick, he
shows evidence that he regrets many
of his harsh utterances—some of
which were provoked by the Christian
attempts to deprive him of his liberty.

It is becoming in Mr. Moore to re-
gret that he has often spoken as harsh-
ly, and that he forgives and wishes to
be forgiven. This is both liberal and
manly; but why should Small or any
one else conclude that it is a profes-
sion of faith in the church, and an
expression of repentance for error and
unbelief.

This shows upon what a slight in-
timation, the clergy can build a pro-
digious rumor or lie.

None of the Kentucky clergy, not
one of them raised their voices in Mr.
Moore's behalf when he was sent to
the Ohio State Prison. None of them
made an effort to get him out. None
of them welcomed him home. They
cared nothing for him then. What
do they care for him now? except
that they would like for him to recant,
while in his irresponsible condition, in

order to make his example an instance
of pulpit contempt. They would like
to be able to discredit him among his
own class, and then damn and keep
damning him themselves, forever af-
ter; for be assured they would be the
last ones ever to say a good word for
Charles Moore. All they want is to
make an example of him in order to
strengthen their own false teachings.
In reference to this declaration of
the Rev. Small, Mr. Moore makes this
statement:
"An Evangelist named Small, now
conducting a protracted meeting at
the Broadway Christian Church in
Lexington, I am told, announced in the
pulpit the other day that I had joined
the church. I do not know anything
about him. Of course those interested
in me will soon find out that it is not
true."

The above is not after Mr. Moore's
old time style in replying to clerical
lies, but it is positive enough. Mrs.
Moore has sent me word through Mr.
Hughes, that Mr. Moore is under the
influence of opiates a large part of
the time, and of course, is not in his
normal mental condition, and not to
believe anything read about his recant-
ing or repenting, and to defend him
against all such statements.

I hope Mrs. Moore will have good
judgment to keep not only the clergy,
but all others who would influence Mr.
Moore at this time, when his mind is
under the influence of opiates, away
from him. Otherwise, for the next fifty
years, his good name and charac-
ter will be traduced in Christian pul-
pits, for all that is blasphemous, cor-
rupt and bad, through all the period
of his best manhood; and all the good
they will ever say of him will be that
he recanted, repented of his error, and
had to come to Jesus at last.

This one Small straw shows the di-
rection of the divine mind. J. B. W.

NEWSPAPERS

UGHT TO QUIT LYING ABOUT
MR. MOORE.

Some time ago an Associated Press
dispatch, in telling of Mr. Moore's
illness, among other things stated
that he was sent to prison for advocat-
ing free love, which is a malicious lie,
and the reporter who gave that out
knew he was lying.

Last Sunday the New York World
and St. Louis Post Dispatch each
contained a picture of Mr. Moore and
a lengthy account of his sickness and
history of his life, and they, too, state
that Mr. Moore "finally took up free
love," and was arrested for the same.
This article, no doubt was sent out
from Lexington, and is inexcusable on
the part of the reporter, for every one
around Lexington ought to know by
this time that Mr. Moore has been
the most vindictive writer against
the principle of free love of any man
in the country. The mere mention
of the name free love was like waving
a red flag in the face of an angry bull.
He has been so dead set against free
love that he became unreasonably
cranky in discussing it. The most vi-
tuperative language at his command
has been employed against not only
the principle, but against his friends
who learned toward that principle.

In discussing the subject no one
could be more bitterly set against free
love, or more harrow, dogmatic or
bigoted in his oppression to it, than he.

This, the Lexington reporters ought
to know. Then, why do they set afloat
the falsehood that Mr. Moore is an ad-
vocate of free love, and that he was
sent to prison for sending obscene lit-
erature through the mails? Every
newspaper mention of Mr. Moore is
sure to mention his prison record, and
give out the impression that his im-
prisonment was just, and based upon
the scattering of obscene literature,
when every one in Lexington knows
that the real cause of his imprison-
ment was an attempt to stop his pa-
per, and was a blow at Freethought
and free speech. They know that Mr.
Moore's reception on his return home
by the citizens of Lexington was a
refutation of that illegal and vindic-
tious attempt to crush free speech.

The newspapers ought to quit lying
about Mr. Moore, for this simple rea-
son, they ought to be ashamed that
in this late day of the world's history,
and that in this boasted civilization
of ours, under a constitution guaran-
teeing equal rights to all, that any
man should be sent to prison for ex-
pressing his honest opinions about any
principle affecting the widely varied

social conditions of humanity.

Every man should have the right to
say what he honestly thinks about
any matter affecting the social order,
politics, religion, education, econ-
omics, marital or bond love, or free
love. He should have liberty to speak
for or against and subject affecting
his own nature or happiness, or that
of society at large. How else can we
arrive at the truth of things without
the fullest open and free discussion?

The commitment of Mr. Moore to
prison was not due to the advocacy
of free love, or mailing obscene lit-
erature, but a blow at free speech;
and newspapers ought to quit lying
about that conspiracy against liberty,
because they ought to be ashamed of
it.

No doubt when Mr. Moore passes
away, there will be an immense lot
of lying talk. It wouldn't surprise me,
if they will have him back in the
Campbellite fold. At the present time,
he has to have a hypodermic injection
of morphine every five or six hours.
He has not lain down for four weeks,
and is compelled to sit and sleep in a
rocking chair. Being under the influence
of morphine all the time, he of course
is not responsible at any time, and
hasn't been for four weeks. I am
satisfied, that in this irresponsible con-
dition, attempts are being made to
get him back into the ranks of the
superstition, which for so many years,
he has fought with all the might and
power of his intellectual manhood. Women
and preachers are being writing
and they are praying for him,
and are going to his house and pray-
ing for him there.

The time for them to have prayed
for him, was in the days of his intel-
lectual vigor, and not when body and
brain is weakened by disease and his
mind stupefied with dope.

Mr. Moore is a man who is easily
moved by any little personal shows
of kindness, and will be even more
so, while under the influence of mor-
phine. If his weakness of mind is
taken advantage of by Chris-
tians, whether they be well meaning
or honest, or not, it will result in
causing a vigorous defense being
made, by Mr. Moore's Liberal friends,
who will see to it that such injustice
shall not be done his memory. A
perfectly healthy young man, to whom
morphine is given every five or six
hours, would not be responsible for
half he would say, after two or three
days.

Therefore, Mr. Moore's liberal record
must be based upon his responsible
moments in the days of health and
intellectual vigor.

Knowing the Christian influence and
intimidation brought upon Paine to
induce him to recant, when he was
bedfast and racked with disease, it
wouldn't surprise me if the same such
influence would be brought to bear
on Mr. Moore. There are people who
would not hesitate to take advantage
of Mr. Moore's lack of responsibility
at this time, if they thought they
could gain some pulpit thunder by it.
They care nothing for Mr. Moore, or
for his soul,—their only desire being
to make his memory infamous, as they
did Paine's, and make him the text of
their pulpit contempt. They would
gleefully gloat over the irresponsible
utterances of a dying man, whose
brain is stupefied with opiates. The
wise thing for Mr. Moore and family
to do is to admit all good Christian
neighbors, for no count many of them
are good and kind people, even if they
are misguided by religious belief; but
keep the theological and praying buz-
zard out, and allow no advantage taken
of Mr. Moore's mental helplessness.
This is just what I have ordered
in case of my serious sickness. I
want no preachers or praying people
about me, to make sure that in case of
my irresponsibility from disease, I will
not be taken advantage of and lied
about. All such should be kept out,
and no risks taken. In justice to the
labor and sacrifices and sincerity of
Mr. Moore in the cause of Freethought
for twenty long years, in which time,
he employed all the powers of his in-
tellectual manhood in fighting the
Christian superstition, I give this pre-
vious notice to any one who attempts
to take advantage of Mr. Moore's pre-
sent mental weakness, of the defense
that will be made of his intellectual
honesty and sincerity, and of his good
name.

J. B. W.

The condition of Mr. Moore has im-
proved some since last week we
are glad to say. If he keeps on the im-
prove he may be able to take his edi-
torial duties on the Blade again in the
next month.

INFIDEL ATTEMPTS

TO MAKE CHRIST OUT AN INFI-
DEL—DR. WILSON REPLIES
TO A LETTER FROM GEO.
W. McCORMICK.

One of my particular and esteemed
friends is George William McCormick
of Olympia, Ky., late editor of the Ra-
tional Reflex. He is one of the most
persistent and untiring workers in
the cause—faithful, tried and true in
every adversity. He has ever been
most generous, whether treated gen-
erously or not. He has been a good
friend to me, and I wish here, publicly
to express my appreciation. Bro. Mc-
Cormick has long and deeply studied
the religious and political affairs of
mankind, and his views are worth the
serious thought of thinking men. He
expresses himself forcibly and plainly,
and calls a spade a spade. He and I
swap opinions now and then, and if
he thinks the wheels are going around
in my brain-box, he don't hesitate to
inform me about it. He tells me that
I don't know what I am talking about
at times, and I reckon he is right. A
man who talks as much as I do, would
be a wonder, if he was right all the
time.

I received a letter from him the oth-
er day, in reply to one I had written
to him several weeks previously. It
seemed to me to furnish a good text,
which I have indicated in the headline
of this contribution, "Infidel attempts
to make Christ out an infidel." It is
a subject I have been intending to
write on for some time, and one not
heretofore discussed. His letter, in
part, is as follows:

My Dear Doctor:—

In reply to your much appreciated
letter of September past, I want to
look a little into your rather emphatic
statement that "The Character Christ
of the co-called New, or last will and
written testament (of a fictitious God)
had caused more war, more bloodshed,
more ignorance, pain and suffering
than has ever arisen from the acts
and words of any one man or cause
in all human history."

Now, if he only statement charged to
this character Christ that would lead
to such an assertion, was, "I came not
to bring peace but a sword; I came to
put husband against wife, brother
against brother," etc. But, did not
Tom Paine do the same? He, too,
put men to thinking along new lines
of thought—of equity, fellow fairness
and human rights. Just as soon as
Paine began spreading the ideas that
there are no such things as divine
rights of kings, priests and popes
just that soon father and son and hus-
bands and wives, and neighbors and
sections differed, and the sword was
brought out an unsheathed, war fol-
lowed, and the Tom Paine ideas seem-
ed to win in America. But kinglycraft
with its co-worker priestcraft still
lived, and the moment you or I begin
to write or talk for the practical idea
of common sense, common rights, or
Catholic equity, we find our wives
standing against us, standing fast and
fixed in the old time ruts and grooves
of superstition—against the same
damned, damnable and damaging su-
perstition that Christ fought against,
and was hung for, and that Paine
fought against, until he was impris-
oned and marked to be killed.

So, if Christ did say he come to
bring a sword, to cut away the super-
stition that entailed a religious despot-
ism on the world, he meant no more,
and did no more than Tom Paine. A
tree is known by its fruits and as a
man should be judged generally by
his acts, doings and sayings, and as
Christ never took part in any war
or personal muscular combat, and until
you can point out some such act in
that life, it is not fair to brand a man
as a warrior who was hung to death
for opposing the prevailing idea of
war and blood letting in his day.

So let me advise you once more to
let up on calling priestcraft (which is
nothing more or less the world over
but the Roman Catholic religion)
Christianity.

powers and principles of common uti-
lity. Government is at best and most
only of the people's making—a neces-
sary evil—a costly encumbrance, nev-
er any worse or better than the peo-
ple who make it. All governments
which own the people are monarchies.
All people who own the government
and make it their servant that is Re-
publican, the first a curse, the second
a blessing.

All wealth is measured by work, i.
e., by the day's labor, and whoever
has the financial craft and turn for
acquisitiveness sufficient to acquire
and lay by, store up, board and keep
at his or her control ready money
that person has wealth, and should
such be taken from those who thus
acquire it and turn it over to the gov-
ernment? Should such be done, the
few will control the many. Individ-
uality, personal activity and the incen-
tive for industry and of storing up
will have passed from us and we
would quickly drift into ignorance and
seldom and the Tom Paine idea of
Republican government would be
gone.

Yours truly,
G. W. McCORMICK.

Now that letter reads well. It has
some sense in it—just SOME. It has
light to the extent only of Brother
McCormick's eye sight; but Bro. Mc-
Cormick sitteth in the gloaming.

The principal idea conveyed in it is
the defense of Christ or the "Christ
Character." Bro. McCormick is an
infidel—an Atheist I believe, and it
is not an uncommon thing for co-called
infidels to defend Christ, and classi-
fy him with infidel reformers. Ros-
seau, Paine and many of the promi-
nent have done this. I think that
much of this has been done to im-
press Christians with infidel fairness,
and to show them that for the man
Christ they have almost infinite re-
spect. In thus taking such particular
pains to do justice to the man, I think
many Freethinkers have over-stepped
themselves. This includes Paine, who
said that "for the Man Christ he had
profound respect." I haven't. Some
may think me conceited and pertinent
thus to differ from Paine; but Paine,
while knowing much, and fitting well
his day, didn't know it all. Neither
do I; but with the advantages of to-
day's progress, I know some things
that Paine didn't know. So do school
boys.

I respect much in Christ, or the
Christ character—but when it comes
to a "profound" respect, I approach
that, with a degree of reserve and
caution.

In the first place Christ openly pro-
claimed himself as the Son of God,
the same as his Father, God on Earth.
He pretended to be commissioned of
God, bearing a message directly from
Him to all mankind. No matter how
you may twist his words, that is the
impression he left with his followers,
who in their ignorance and supersti-
tion believed it, and who set about
to preach it to all the world, and mil-
lions in the world still preach and
believe it. Therefore it must be taken
as he gave it, literally.

We all now know that it is a ridi-
culous lie. Therefore on the very
first claim or pretention of Christ, I
cannot have any kind of respect, to
say nothing of a "profound respect."

He was a tramp preacher and noth-
ing else, so far as we have any his-
tory, and I have no respect for such
characters. He didn't work and pro-
vide for himself. He let the women
who got struck on his good appear-
ance feed him. He was just the kind
of parasite that under Socialism
would have to go to work; for let it
not be forgotten that under Socialism,
the poor idler will have to go to
work as well as the preacher, the
stock gambler, and monopolist. It
will fall harder on the lazy drone and
on those who, like Christ and Dowie,
go around living on their wit, or by
proclaiming themselves divinities and
gods. All such will have to go to
work.

Christ pretended to perform mira-
cles. We all know that he was acting
a lie—that he thus deceived the poor
and ignorant, and left them in the be-
lief of the deceit he practiced upon
them; and the minds of millions still
are groping in the delusions he floated
upon the world. For this, I cannot
have a "profound respect."

If such a person lived, no doubt all
the good was not told about him, and
neither was all the bad. Since both
good and bad has been recorded of
him, it follows that much of each has
been left untold in the brief discon-
nected statements of his disciples.